

THE FIELD OF THE WORLD

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FREE BAPTIST

WOMAN'S MISSIONARY SOCIETY

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CONTENTS.

| EDITORIAL:— | |
|---|-----|
| Women in General Conference | 218 |
| Notes | 249 |
| IN GENERAL:— | |
| Missionary Hymn (poetry). Rev. Ernest G. Wesley | 217 |
| What Promise | 219 |
| Need of Mission Work in the West. Mrs. A. A. McKenney | 221 |
| The Islands of the Sea. Mrs. Cora W. Hayes | 223 |
| The North American Indians. Mrs. Cora W. Hayes | 226 |
| What One Woman Began. H. W. A. | 228 |
| "Faith" (poetry). Sel. | 231 |

| FROM THE FIELD:— | |
|---|-----|
| Our Mohammedan Neighbors. Nellie M. Phillips, M. D. | 232 |
| HELPS FOR MONTHLY MEETINGS | |
| 235 | |
| HOME DEPARTMENT:— | |
| Christ, Our Life | 236 |
| Woman's Educational Bureau | 238 |
| Home Politeness. Sel. | 238 |
| Dress. Sel. | 241 |
| WORDS FROM HOME WORKERS | |
| 242 | |
| CHILDREN'S NICHE:— | |
| My School in the "Sork's Nest." Nellie M. Phillips | 245 |
| A Little Sermon by a Little Missionary. Sel. | 248 |
| Premium Offers | 249 |
| CONTRIBUTIONS | 251 |

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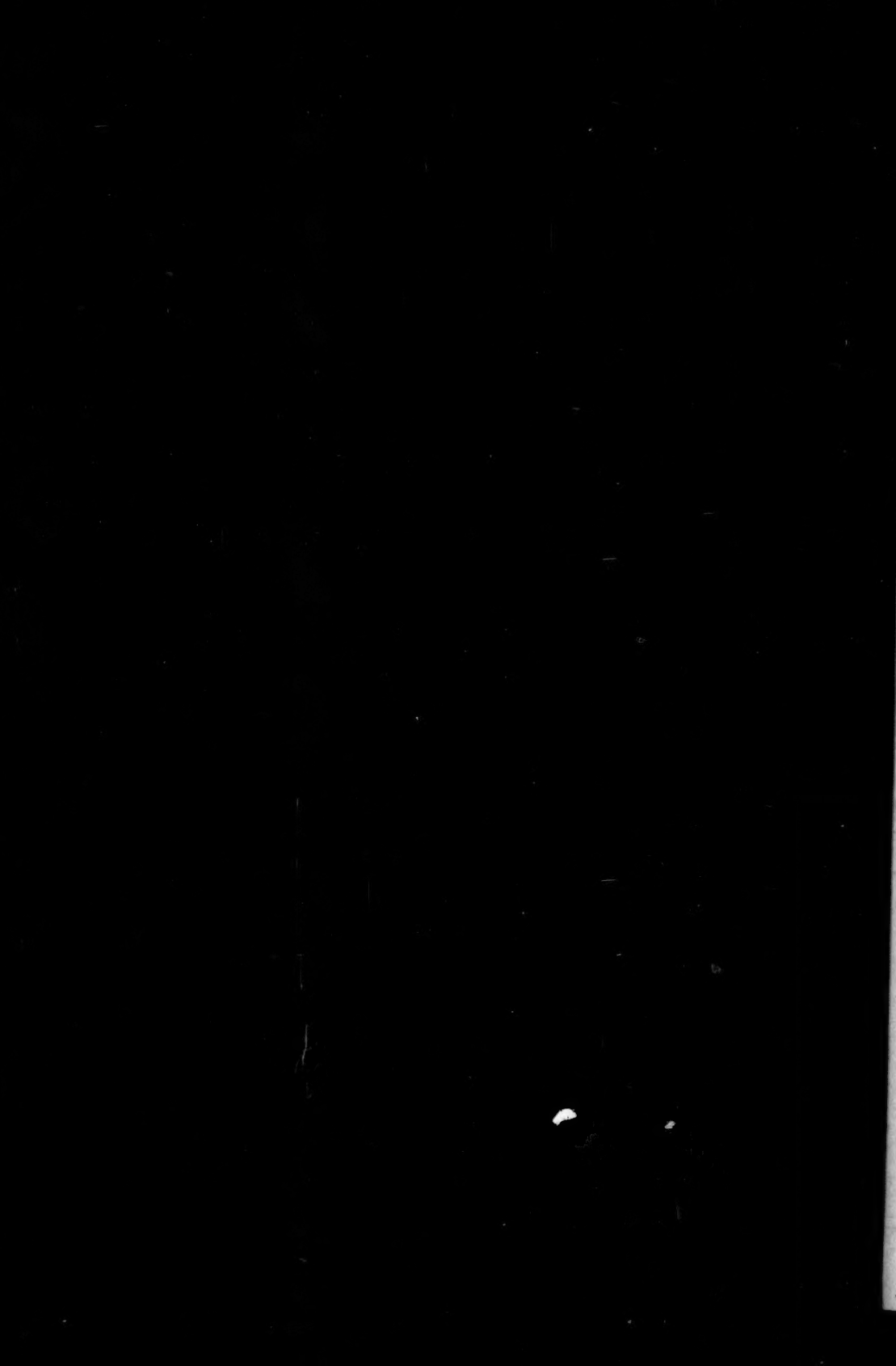
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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XII.

JULY, 1889.

No. 7.

MISSIONARY HYMN.

BY THE REV. ERNEST G. WESLEY.

“YE who *know* Him,” bear the tidings,
Message sweet of Christ our King;
Glorious are the words He gives you,
Widely let their echoes ring, —
Millions longing,
Wait for you His words to bring!

“Ye who *love* Him,” where He leads you
Seek the lost o’er land and sea;
Tell them of the blood which saves you,
Tell them Christ will make them free.
He is with you.
He your present help will be

“Ye who *serve* Him,” haste with gladness,
Press through gates flung open wide.
Visit every scene of sadness,
Point to piercé, bleeding side!
Christ is faithful,
He His struggling hosts will guide.

"Ye who *trust* Him," what though peril
Casts its darkness o'er your way, —
Darkness flees as light ariseth,
Morning dawns — eternal day!
Every nation
Soon shall own Messiah's sway.

Providence, R. I.

WOMEN IN GENERAL CONFERENCE.

THE first time that a thing is done has always an especial interest attaching to it. It marks a point of advance or retrogression. The first step taken, the first word spoken, the first day in school, each is a point of intense interest to those who love a little child. Each is the beginning of a line of development. In Christian work, the same thing holds true. What interest clings to Robert Raikes's first Sunday-school! What associations will always cluster about the church in Hillsboro, O., where the first crusade prayer-meeting was held! That Bible, out of which the crusade psalm was first read, how it is treasured!

This feeling is not because of the intrinsic value of these things, but because they were at the beginning of great results.

These thoughts have been suggested by the appointment of the first women delegates to the General Conference. A trifling matter in itself, it is of interest because it marks development in Christian methods, which will, without doubt, be far-reaching in ultimate results.

All true growth, whether physical or spiritual, is a development from within. When a tree grows, we know that within are the elements of leaf, flower, and fruit, and that these elements have been gathered from surrounding elements.

When a body of Christian workers takes a step like this, of appointing women delegates, it indicates that there is growth emanating from the wisdom and experience within the body. It shows also quickness to observe the signs of the times, and

to take lessons from the developments of the past few years.

Probably, so far as immediate results are concerned, no apparent result will be shown because of this new departure. But fifty years from this time it will be noted as an epoch of growth in new directions.

That person must have failed to profit from the teachings of the past twenty years who has not noted that God's providence is rapidly bringing about a change in church and state, and in every department of our work-a-day life, by which womanly influence is rapidly being given a place of equality with manly influence.

When this is fully accomplished, the world will become more like a great home than it has ever been ; and when Christianity shall have done its work in purifying that home, the millennium will have come.

WHAT PROMISE.

ON one of the dark days of the French Revolution, a procession of children passed through the streets of Paris bearing a banner with the inscription, "Tremble, tyrants, we will grow up !"

The Spartans early taught their children to love their national emblem, and, if need be, to give their lives for it. Thus history records many similar facts that come to us as inspirations, and none more telling than those which bear witness to the truth that childhood is the time to lay foundations for noble characters, and to give an impetus toward the direction that is to be followed in mature years.

How many of the faithful sisters who have been interested in teaching the children of our Mission Bands are already getting encouraging glimpses of results ?

For the strengthening of those who have, or have not, a little sketch of one band may have its place in the HELPER.

Several years ago, the *one woman* who led the mission efforts in a certain church, called together the children and or-

ganized them into a Band. The first enthusiasm waned, the interest has often fluctuated, but the society exists, and has done a goodly amount of service. Several of the older first members are now among those who are supporting the young people's missionary, and these are found in readiness to assist in the concerts, and believe in the cause. A later development of this Band is the sharing of responsibility that is seen in the present older members. A few of these have taken the providing of a programme for the monthly meeting upon themselves, thus training and interesting the younger ones and enlisting them into service, and at the same time reaping the rewards that such responsibilities give.

What has already been accomplished by this Band has its measure of success, and in this light alone the work has well repaid every effort made to sustain interest and fulfill the object of the society. Many times, it is true, the leaders have felt that a single meeting, standing alone in its record, has been far from a success; but here comes the assurance that 'tis not the one, but the many taken as one in the line of strong effort, which counts largely for the cause they advocate.

In foresight 'tis natural to be hopeful as far as the heart that prompts the vision is enthusiastic. But face to face with existing facts, realities too often seem less bright than hope had promised. An after view, when the whole can be brought to the eye as a completed picture, reveals the truth that a present aspect is usually a mistaken one, and that foresight did not, and could not, represent the entire achievement as it at length enlarged from the after point of sight.

Then, why shall we not find pleasure and profit in working with the children, making them enthusiastic lovers of missions, if we can,—teaching them to do and give, to pray for and learn of those who know not Christ? The children will soon "grow up" and will carry their banners in His name.

Many will be ready to give life for this cause if that be de-

manded, and the tyrant of evil will be defied by those who are clad in full armor, and battle manfully.

NEED OF MISSION WORK IN THE WEST.

BY MRS. A. A. MCKENNEY.

NO portion of the world occupies so important a place in the minds of thoughtful people as our Western States. People of nearly every race on earth are coming into the West, because it holds out such flattering prospects to those who are looking for homes where they can better their circumstances.

Not only are the people in our own land moving farther west, but thousands of immigrants come to our shores every day, and three-fourths of them settle west of the Mississippi River. Some of these immigrants are as ignorant and degraded as any heathen. In some of our Western towns we have a foreign mission field, and it will remain so until the people are trained into practical Christianity. If God sends these people to our very doors, where we can reach them more easily than by going to them, ought we not to improve the opportunities thus placed within our reach?

These foreigners are open to Christian influences, and many of the younger people, by coming in contact with our free institutions and vital Christianity, are beginning to think differently from their parents. They can but see the vast difference between our simple worship and the forms and ceremonies of their own church. The Christianizing of these foreigners cannot be done by our separating ourselves from them, but by placing true Christian men and women among them, whose influence will be felt for Christ. "Ye are the salt of the earth," said Christ, and "a little leaven shall leaven the whole lump." We ought to be interested, even in the temporal welfare of the people who come into our land to make homes, but how much more should we be interested in their spiritual good. And this, not only for their individual good, but that our land may

be filled with pure homes, where the Bible guides the people. Some are giving themselves to the great task of evangelizing these new settlements, and they need the sympathy and co-operation of our churches as much as our missionaries in foreign lands.

Time will never erase from my memory a visit to a little village on the western border of Nebraska, where I spent a few days with a friend. There were no church services within sixteen miles, and the people engaged in their worldly pursuits on the Sabbath, the same as on week-days; perhaps a little more drinking and profanity might be observed, and a little more strolling aimlessly about. It is the darkest Sabbath of my life, and I have many times thought how the non-observance of God's day must affect the minds of those who know no different Sabbaths.

When a Christian is willing to enter such a field, for the good of souls, we ought to feel he is our representative, our substitute, as much as if he was in the foreign field, and do all we can to encourage and sustain him. Great conflicts are going on in these new fields between good and evil, and some of our home missionaries, and the few Christian families in the place, are straining every nerve for the advancement of Christ's cause. There are those who bear burdens and suffer much before they make their wants known. When they find the evil influences too strong for them, do you wonder they cry out for help? They must, or abandon the field. One great hindrance to our home mission work is the lack of knowledge in our older churches of the real condition of our newer Western fields. It is true, one must *see* these needs to fully realize them, but God is calling plainly upon Christians to-day to help mold the influences in these new fields, and he can open eyes to see, and ears to hear, and hearts to feel, these great needs.

God is calling as never before upon the women of our denomination for the evangelization of our land. It rejoices my heart to know some are asking, "Lord, what can I do?" Let

us, dear sisters, have faith in God to believe we can, with his help, reach the most degraded ones with Gospel truths. Let us study how we can best make these new homes Christian ones. We must sustain our workers, and send more, if possible, and help build churches and schools where Christian education will have its influence on frontier life. Some of our W. M. S. have responded nobly to calls for help, and some of our new churches could not live without their aid. But we are hardly beginning to do what we might, or what we are called upon to do. Even now more calls come to us than we supply, and these calls will continue to multiply as rapidly as people settle in these new fields. We feel that the work has grown in the hearts of our women, and it is no small matter that women meet together here and there, to pray and to plan work for the Master. The efforts, prayers, and diffused intelligence of our new societies are creating a missionary spirit, and teaching the power and success of systematic giving. Our greatest need is *women* to visit our churches and awaken the indifferent into activity, and give courage, confidence, and strength to these new places. The most effectual way to do this is to organize new societies every year, wherever you can get the women to work and pray together, and thus gather up the talent and power God gives his children, and apply it where it will do good for the Master. If our faith in God's promises is strong enough, if our love for God's creatures is deep enough, we shall yet see these people who are coming from every land, bowing before one common Father.

THE ISLANDS OF THE SEA.

BY MRS. CORA W. HAYES.

[Subject for July study.]

“AND I, if I be lifted up from the earth, will draw all men unto me.” To-day, more rapidly than ever before, men are being drawn tenderly, with cords of love, to Him of whom the prophet said: “He shall not fail nor be discouraged, till he

have *set* judgment in the earth ; *and the isles shall wait for his law.*" Eighteen hundred years ago the Saviour of mankind was lifted up from the earth to die the death of the cross, that *all* who believe on him might live. Eighteen hundred years the isles have waited for his law, till now the blessed time has come when they are owning him as the one true God. We have only to be faithful to our Lord's command to preach his Gospel to every creature, and we will see the fulfillment of the promise that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Christian hearts must overflow with gratitude to God when they hear of the wonderful progress of Christ's truth in the islands of the sea. Of Madagascar we are warned not to set too high a standard for a people who, seventy years ago, were given over to lust ; but when we read of the marvelous workings of the Spirit in the darkened hearts of this nation, we cannot but exclaim, "What hath God wrought ! He only doeth wondrous things !"

Madagascar is situated in the Indian Ocean, and mission work was first begun here in 1818, but although from the beginning many accepted the truth, opposition was so intense and persecution so terrible that the missionaries were withdrawn. The converts, however, stood nobly the test of their faith, many of them suffering cruel deaths for Christ's sake. It was not until 1861, under the rule of the "pure and saintly" Christian, Queen Ranavalona II., that Christianity had full liberty. Since then, progress has been steady, and there are extensive missions on the island. The present Queen, Ranavalona III., and her officers are "models of purity," and Madagascar with its 5,000 native preachers, 150,000 church members, and 1,500,000 nominal Christians, may well be called the missionary miracle of the nineteenth century.

Scarcely less can be said of the Fiji Islands, the beautiful group of two hundred islands in the Pacific, whose inhabitants were cannibals of the most depraved kind, practicing infanticide, polygamy, and other barbarous customs. Fifty years ago,

England sent out missionaries to re-enforce two who were already at work there, but the number never exceeded thirteen. So gladly and in such numbers did the natives receive Christ, that now the work is largely carried on by their own agents. At present there are nine white missionaries and three thousand native preachers. Cannibalism and other cruel customs are extinct. When the recent Jubilee was held "there was not an avowed heathen left."

New Guinea, once notorious for its cannibalism, is welcoming the Gospel of Christ. A change is rapidly coming over this island.

In New Zealand great numbers are simultaneously coming to the Saviour, and native preachers are supported by their home people.

In Borneo mission work was begun in 1833, under the direction of the American Board. Owing to great opposition, these missionaries were withdrawn, and progress here has been slow. In South Borneo the Rhenish mission has 4,000 members in its churches.

In Samoa, where mission work was first begun in 1833, great progress in Christianity has been made. Heathenism is a thing of the past.

Of the Sandwich Islands, Cuba is hopeful ground, ripe for missionary work, and with Hayti, blessed by the Gospel, welcomes well-directed efforts.

Nearly all native Hawaiians are now Christians. Seventy years ago, they were degraded heathen who strangled or burnt alive two-thirds of the infant children. "Eight mission ships, each a combination of church, chapel, temperance hall, and dispensary, are now cruising the North Sea."

"What shall I more say? for the time would fail me to tell" of great and good work which is being done in many other islands.

"The morning light is breaking,
The darkness disappears."

Shall we not do our part in hastening the coming of that happy time when the wilderness shall become a fruitful field and "a nation shall be born in a day" ?

Boston, Mass.

THE NORTH AMERICAN INDIANS.

BY MRS. CORA W. HAYES.

[Subject for July study.]

NO doubt it is a surprising fact to others besides myself that there are as many Indians in North America to-day as when Columbus discovered the continent. While it is true that some tribes have decreased, others have rapidly increased. When our forefathers came from over the seas and built their homes on the shores of our beautiful land, the red man was driven into the wilderness. Before the ever-advancing tide of civilization, farther and farther he went into the western wilds, until now his dusky face is seldom seen, save in his own far-off domain. Since many of us have no personal contact with our dark-skinned brother, it may not be surprising that we think of him as a relic of a departing race, and are dead to his needs.

Exclusive of Alaska, there are 260,000 Indians in this our own land,—some of them within sound of the church bells,—who yet are waiting like the heathen philosopher, "for one, be it God or God-inspired man, to teach them their religious duty, and take away the darkness from their eyes." With one who wielded her pen mightily in behalf of the Indians, leaving her work for them as a legacy to us, we blush for the wrongs the nation has dealt its wards. We sigh for righteous laws, and rejoice at every sound of cheer that tells us the nation's conscience is awake, the nation's heart is alive, the nation's men and the nation's money are being used, for the race who first had their homes upon its soil.

Government Agencies have been established in the reservations where the Indians are supplied with food, clothing, farming implements, and other necessities. There are good gov-

ernment industrial schools, such as those at Carlisle, Hampton, Chilocco, and others. Of the 50,000 Indian youth, about 20,000 are in school at least one month in the year.

Christian missions are doing faithful work in most of these Agencies. In the Indian Territory, where there are 80,000 Indians, "the five civilized tribes," Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, may be called Christians. There are, however, remnants of other nations to the number of 15,000, who are in heathen darkness. In this Territory there are many missionaries, teachers, and schools. Of the students at the Presbyterian boarding-school at Wealaka, the superintendent writes: "They study well, work well, and play with vim." Among the Winnebagos, in Nebraska, we see marked proofs of the success of missionary labor, in the character and industry of the people.

In the Yankton Agency of Dakota, Rev. J. P. Williams edits an Indian paper.

A wonderful change is noted in the people of Devil's Lake, owing to the zeal and instruction of the Rev. Jerome Hunt, of the order of St. Benedict.

So well and so faithfully have God's ministers labored among these people that they are seeing fruits of their work in the tractability and good will of the Indians, and in their acceptance of the truth. Not including the five civilized tribes, there are more than 30,000 Indian church members in the United States, and 155 churches, besides many Sabbath schools. Yet, mingled with the good reports, there comes an occasional lament such as the following: "The work in Wisconsin is attended with discouragement, as the Indians are rendered unimpressible by the abuses they have suffered at the hands of the Government and of the white settlers," and "no missionary has been sent to this Agency (R. V. Cal.), although one has often been applied for."

But if the Government will make and execute as just laws for her wards as for her own children, if the churches will do their

part towards Christianizing them, then will the work go forward, though still slowly ; for it is not to be expected that, as a whole, savages can be made into a civilized people in less than two or three generations. The present outlook is encouraging. Let us do our part.

WHAT ONE WOMAN BEGAN.

BY H. W. A.

IN 1858 a German lady began a good work, helping Berlin *Dieust-Mädchen* — kitchen girls — whose deplorable condition, morally even more than physically, had longed weighed upon her heart. The life of these Mädchen is worse than was that of most slaves, for the slaves had at least plenty of fresh air, while the "Hanging Boden" in which these girls must sleep, is generally not high-studded enough for them to stand upright, opens only into the kitchen, and can be reached only by portable steps. Many German kitchens are not provided with even a chair. From early morning till late at night they work incessantly, and have only one Sunday evening to themselves every two weeks. Their food is portioned out to them, and they dare not ask for more. From six to ten Marks (\$1.50 to \$2.50) a month is all they are paid, though at Christmas presents of clothing are given, and "*Trink-Geld*" (drink-money, as *fees* are called) is expected for every service done to strangers or visitors. Is it strange that their one free evening should be spent in the only places open to them with their mere pittance—low theaters or beer saloons?

The housekeepers of the city—yes, even though mothers!—are too often indifferent, even callous, about the morals of their servants. "Oh, yes," I have heard many say, "they *all* lie and they all steal, and not one in a thousand but has been a mother at some time or other. They are hopelessly impure. But what can be done about it!" An American lady replied to such a remark, "Pay them better wages, give them a proper place to sleep in, treat them like human beings, not machines, and *see!*"

There are, of course, exceptions, — there are honest and pure Mädchen, and there are humane and kind mistresses; but it was the down-trodden, hardened class of girls whom Frau Loesche determined to help to better living. She invited several to her house; five came. The number fluctuated, increasing after a few months, till it was thought necessary to add seven to help entertain them, and then not one girl came! The reason for this sudden dispersion, and in many cases absolute refusal to come again, was because they felt themselves looked down upon by one of the ladies who talked with them.

So little interest at this time was shown that many ladies urged Frau Loesche to give it up as hopeless, — the girls were certainly too hardened to be reached by their efforts. "No!" said the brave woman, "No! if after a year's trial we have not reached the heart of a single girl, and induced her to lead a better life, then, and not till then, will we talk about giving up." At the end of that first year, however, sixty girls attended regularly.

No hall could be secured for this work, and so in different parts of the city, under Frau Loesche's guidance, ladies opened their homes for similar gatherings, until now in Berlin alone there are thirty-three "Sunday Unions for Young Mädchen." One woman has been a constant attendant for the entire thirty years! Another has come regularly for twenty. At first they only tried to interest the girls, so they would come again; but gradually the girls began to desire to do something themselves, so that now, after the reading of Scripture and prayer, the girls recite Bible verses, hymns, and poems. Singing is of course a great help, but so little idea of time had they at first that the blind violinist who gave his services broke his bow beating the *tack! tack! tack!* upon the table.

Everything has been done on a small scale, "for no large money have we had," said the old lady in her pretty broken English, "but each of us whose heart in the work was has all possible done." Few people of means have been interested.

Many ladies are so selfish, they say, when told of the improved moral condition of the girls, and how eager they are to help other girls, "It does not help the servant-girl question in the least, for if a Mädchen really is changed, she is sure to become a Deaconess, and give all her time to doing good, so you see *we* are not in the least benefited."

Had you heard the white-haired little old lady, with her sweet, low voice, and seen the motherly face light up as she modestly told in simplest language of this work, you, too, would have thanked God that this woman had so loved her fellow-creatures that she had planted her grain of mustard-seed. She has lived to see the fulfillment of the promise. The work, begun with but five girls, has grown and spread throughout Germany, 110 branches existing outside of Berlin. London, Paris, and Vienna are included in the list of these Unions; and last summer in Stockholm, Sweden, Frau Loesche had the happiness of being present at a meeting where two hundred Mädchen were present!

Even America has felt the influence of this noble woman's work. Years ago a very forward, vain Mädchen ("a very *harsh* girl," Frau Loesche phrased it) attended the meetings. When she had pieces to speak, she borrowed dress, mantle, hat, and jewelry from different girls, and then insisted on going forward where she could be seen by all. Suddenly she stopped coming, and no trace of her could be found. Fifteen years afterward, a letter came from one of our Western States, — she was married, had a good home upon a farm, and a very kind husband. She wrote: "I *use* the lessons now that I learned at the Union so many years ago. I have never forgotten them. And we have an organ, and my five children and husband sing with me the very hymns and songs I learned with you. God bless you for the good you've brought into my life!"

Berlin, May 11, 1889.

"LITTLE things on little wings bring little souls to Heaven."

" FAITH."

THE eye of faith, when clear and bright,
Can pierce the gloom of darkest night,
And draw from heaven a flood of light.
No false alarms
Or suffering real can then affright
The soul, which, by this inner sight,
Beholds itself encircled quite
Within the arms
Of everlasting love.
Since I have learned how faith thus saves
The truly wise,
I am content, although the waves
Of trouble rise
To mountain heights, upon life's sea ;
Because 'tis true
That they but serve to carry me
Still nearer to
The clear, blue sky above.

Faith brings the answer to my prayers,
And gives release from anxious cares
Which vex the soul ;
For He who numb'reth all my hairs,
And every sorrow kindly shares,
Hath bid me roll
My burden on the Lord.
With such a faith I feel secure
Amid earth's strife ;
And resting on the promise sure,
I shall be strengthened to endure
Through all of life,
Until at last, when faith gives place
To sight, I hope to see the face
Of Him who saves me by His grace,
And gain faith's full reward.

—Cyrus F. Houghton, in "*Gems of Poetry*."

Oberlin, O.

FROM THE FIELD.

OUR MOHAMMEDAN NEIGHBORS.

BY NELLIE M. PHILLIPS, M. D.

IT is generally possible to distinguish them from Hindus, as they are seen on the street. A Hindu is usually clean-shaven, puts on his clothes in the field as they come from the merchant's, and goes bare-headed. A Mohammedan wears a beard, has his garments cut and made, and wears a little conical cap back from the forehead, just over the crown.

One other difference I have observed among the very low classes, whose limited wardrobe makes this an unreliable guide. Poor Mohammedans usually show an intimate, life-long, and loving familiarity with mother earth. Low class Hindus are sufficiently unwashed, but their fondness for oil gives the surface of the body an unctuous look, quite unlike the dessicated appearance of a Mohammedan's skin. One would naturally suppose that the movements of the body and contact with external objects, independent of water, would serve to wear off some of the accumulation; but their genius for securing permanent titles to this real estate is a constant puzzle to the observer.

Differences in the social customs of Hindus and Mohammedans are very marked. Except in marriage the latter have no caste. They mingle freely, may eat together, and choose their own trade. A Hindu not only must choose the trade of his ancestors, but there are many from which all of his race are excluded. For instance, no Hindu can be a baker, butcher, or sailor. No one can cook food for the family or even for the cows of a foreigner. Absence of restrictions in these matters give the average Mussulman a decided advantage in getting a living, and thousands of them are employed in India in places not available to Hindus. The Mohammedan's skill with his

shears and needle make him the seamstress (?) for all races, Hindu and European, as well as his own. The language of an Indian dorgi would make an interesting study for a person not familiar with the situation. He speaks Hindustani with a large sprinkling of such English words as his trade compels him to use. "Frill," "puff," "tie-back," "pannier," etc., have often an odd sound in their foreign setting, and so have the articles an odd look in the Mussulman's hands. Take your goods to a Calcutta durgi's shop. He will measure you as carefully as a Western modiste, show you the latest *Delineator*, from which you are to make a choice of styles, freely comment on your judgment, and finally, in spite of your protest, as freely use his own in completing the garment. When the dress is done you may try it on before a full-length mirror in one apartment, while a dozen Orientals are at work in the next, some with machines, some sitting cross-legged on the floor, holding between their toes the velvet, satin, or other fabric which they are puffing or stitching into bonnets or dresses for their extravagant European patrons.

Both Hindus and Mohammedans practice polygamy.

In educational matters, I think it can safely be said that a much larger per cent. of Mussulmanic than of Hindu women can read. In the education of men the percentage is probably in favor of the other race. Hindu boys of well-to-do families are sent to government schools from early childhood. They acquire a familiarity with English, many of them remaining in school till they have taken a degree, and are ready for government service, which is the goal of the majority. The Mohammedan boy is sent to a private school where he reads Arabic, after which he studies the Koran and theology, thus, in general education, quite falling behind the Hindu.

A few attend government schools, and some enter government service. The number, however, is not as large as in the north and in Bombay.

Mohammedan women of good families learn Arabic that they

may read the Koran, and some of them add to this Urdo and Persian.

As to religion, Mohammedanism bears a striking contrast to Hinduism in the absence of idols and idol worship. So far does the prohibition of idolatry extend that not even pictures are allowed in their houses, lest they should be made objects of worship. Yet there are hundreds of Mohammedans who repeat in Arabic their postural prayers five times daily, and read the Koran devoutly, without understanding a word of either. To an outsider this looks less like the worship of that "God who is one God" than like a refined form of idolatry, whose object is an unknown tongue, the repetition of whose mystical syllables supposedly has the power to destroy sin. Mohammedanism is called one of the great missionary religions, and claims to be actively so in some parts of India to-day. It is not here, however. A Hindu occasionally joins them; indeed, a large per cent. of Bengal Mohammedans are a "mongrel breed of circumcised Hindus," whose ancestors at the time of Mohammedan conquest or in the generations following have forsaken their ancestral religion, and become followers of the Prophet. In making the change they are confessedly led by worldly considerations, and not by religious conviction. Mohammedanism has open doors. The doors of Hinduism are tightly closed, with many of her offending sons on the outside. The followers of the Prophet must receive any one of these who wishes to become a "believer," no matter how great a rascal he is known to be. As missionaries, we work among them where their knowledge of Bengali and Oriya makes it possible for us to do so. As the majority of them speak Hindustani or Urdo, our work for them is necessarily limited.

Balasore, May 4, 1889.

THERE are two reasons why some people don't face the advice of "mind your own business." First, they haven't any business; and second, no mind to bring to it.

HELPS FOR MONTHLY MEETINGS.

[See articles by Mrs. C. W. Hayes.]

How many Indians in this country?

Has our country been just in its treatment of them?

What is now being done through government agency?

What can you tell of Christian missions among them?

Give incidents connected with their work.

At what time was Christianity introduced into Madagascar?

Relate its progress.

What do you think of the significance of the fact that this partially civilized island has seen its greatest prosperity under the reign of women?

What was the condition of the Fiji Islands fifty years ago?

Tell about the entrance of Christianity.

How is the work carried on at present?

Present condition?

Report New Zealand.

Report Borneo.

Report New Guinea.

Report Samoa.

Report Sandwich Isles.

A MINISTER'S little daughter who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence. Then the little maid, tired out with the long strain of "being good," and yet anxious not to offend in any wise, made answer with a long-drawn breath of patient resignation: "You preached awful long, papa, but I beared it."
—*Harper's Young People.*

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—*Harper's Young People.*

HOME DEPARTMENT.

DUTY done ! the soul's Fireside,
 Blest who makes its Ingle wide ;
 He who hath it hath no chill,
 And may have it whoso will.

Toss we must, and toss we ought,
 Until to that Ingle brought ;
 Bliss hath he, and only he,
 Who in God becometh free.

—Joseph Cook.

CHRIST, OUR LIFE.

IF we could only take Christ for all Scripture declares he *is*, how quickly this world would be changed into paradise. He is Saviour, purifier, sanctifier, healer — all in all. As life of our life, he is freedom from worry and hurry, and is rest in present duty. So full of this life we may become that it will be "no more I, but Christ in me."

We do well to emphasize the fact that the Christ is a quality of being. He *is* patience, gentleness, meekness, charity ; and courage, strength, heroism, out of which spring rest, peace, happiness, life. In short, he is the one quality which includes all the rest — he is *Love*. And so, to have Christ within us is to have love, which makes itself felt spontaneously, through acts of charity and tenderness and loving kindness, and bravery in defense of the truth, even in one's very atmosphere. Such living quickens the slumbering faculties of other lives, and wins them to purity and goodness. Such living *must* help.

Christ is Life. Of the development of this life, Prof. Drummond says : "As the bird-life builds up a bird, the image of itself, so the Christ-life builds up a Christ, the image of himself, in the inward nature of man. When a man becomes a Christian, the natural process is this : The living Christ enters into

his soul. Development begins. The quickening Life seizes upon the soul, assimilates surrounding elements, and begins to fashion it. According to the great law of conformity to type, the fashioning takes a specific form. It is that of the Artist who fashions, and all through life this wonderful, mystical, glorious, yet perfectly definite process, goes on 'until Christ be formed' in it."

This glorious life in Christ is ours by inheritance as surely as the land of Canaan was the inheritance of the Jews—a life boundless, unlimited in its capacity for receiving and giving, a life which has the promise of all things needful. In a mystical way, Jesus won for us the possibility of attaining unto it. As perfect conqueror he opened the way for our conquest.

But if we are like him we must follow in his footsteps. If we come into possession of the life which he had in fullness, we must be subject unto the same law,—the law of obedience. He beautifully compares it to the spirit of the little child. Our heaven of love is won only by dependence as abandoned, as trustful, and as assured of protection in the present moment, as is the little child.

Such a love-life, with its ever-widening possibilities, is not the work of a moment. Amid anxieties and perplexities and failures, it is hard for us to hold even to the faintest glimpse of it in our souls. Only, we suspect, through repeated defeats and successes and with patience, shall we at last come to the *abiding* consciousness, "this life *is* mine here and now."

Loyal to the true to-day, even in the darkness, patient amid long-deferred hopes, and confident that God will not rob us of our own, perchance, in an hour when we least look for it, and in a way unexpected, a larger measure of the Christ-life will dawn upon our souls. While we wait in hope, let us wait patiently.

"What waits, afar or nigh,
(O hidden! O hidden sweet!)
Let me not put afar, or sigh
That I may sooner meet."

WOMAN'S EDUCATIONAL BUREAU.

THE programme of Woman's Days at Ocean Park we give as taken from the programme of the Ocean Park meetings.

Thursday, Aug. 8.

- 6.30 A. M.—Service of Prayer. Chapel.
 9.30 A. M.—School of Expression. Tabernacle. Prof. Southwick.
 10.30 A. M.—Woman's Business Meeting. C. H.
 11.00 A. M.—School of Expression. Tabernacle. Prof. Southwick.
 2.30 P. M.—Missionary Workers' Conference. Temple. (a) Western Work, Mrs. F. S. Mosher. (b) Foes within the Fold, Mrs. M. A. B. Tallman. (c) Union, Rev. A. Given.
 4.30 P. M.—Mission Normal Class. C. H. Syria, Turkey, and Persia, Mrs. M. P. Jordan.
 7.30 P. M.—Lecture. Temple. Light in the Darkness, Mrs. M. M. Brewster.
 10.00 P. M.—Night Bells.

Friday, Aug. 9.

- 6.30 A. M.—Service of Prayer. Chapel.
 9.30 A. M.—School of Expression. Tabernacle. Prof. Southwick.
 10.30 A. M.—Practical Talk to Women. Chapel. Sarah Sweet Windsor, M. D.
 11.00 A. M.—School of Expression. Tabernacle. Prof. Southwick.
 2.30 P. M.—Address. Temple. A Young Woman's Opportunity. Mrs. D. Lothrop (Margaret Sidney).
 2.00 P. M.—Paper. The Comparative Sacrifice to the Home of Religion and Secular Work. Mrs. M. A. W. Bachelder.
 7.30 P. M.—Lecture. Temple. How I Found Christ in a Roman Catholic Convent, Mrs. Margaret Shepherd (Converted Romanist).
 10.00 P. M.—Night Bells.

Miss L. A. DeMeritte, *Chairman Committee Arrangements.*
 Prof. Lücke's German Classes as usual.

HOME POLITENESS.

THE great drawback to domestic felicity often lies in the fact that we get too familiar with one another. There should be a certain reserve even in the most intimate relationships. Members of the same family have no right to burst into one another's rooms without knocking. Wives have no more right to search their husband's pockets than they have to do

the same little service for a distant acquaintance. You have no more right to rob the baby's bank, than to force the vault of the First National. I have no right to read the young person's letters without permission, although I have a right to her confidence, so that she shows her correspondence freely. You have no more right to obtrude your conversation upon your wife, nor she hers upon you, when either are in the midst of a thrilling story, than you or she would have to interrupt the Queen of England at her devotions. An "Excuse me," if a mother is obliged to interrupt her children's prattle, is quite as good a way to teach etiquette as out of a book. The man who gets up and slams to the ventilator in a crowded car to suit his own convenience, or the woman who throws open a car window, regardless of the comfort of her fellow-passengers, is no ruder than Bess is when she ignores brother Tom's comfort at home, or Tom is when he pounces for the biggest orange on the plate, when only Bess and he are at table. When either makes discourteous remarks to the other, they sin against the true code of etiquette more than when they are impolite at a party, or boisterously unkind to a casual comrade, on the principle that he is more criminally careless who pounds a piano to pieces with a hammer, than he who merely disfigures and mars the pine case it was delivered in. The greater the value of the article, the choicer we are supposed to be of it; and in the same line of argument, the dearer and closer the tie that binds us, the more considerate we should be in the handling of it. I may hurt the feelings of a society acquaintance, and there is no especial harm done, beyond the estrangement of two people who care little for each other; but when I stab the fond old mother heart, that loves me with a love next in tenderness to heaven's, or wound my trusting child with a hasty word, an injustice, or a cruelty, or ridicule the sensitive feelings of a brother or a sister, eternity itself shall not be long enough to extract the sting from memory.

Ah me! It is an old thought often expressed, but it comes

home to me with terrible force, as I sit here to-night, writing these words by the fading light of day. What will we do with our poor, tormented hearts, when we remember the unkind things we have said and done, by and by, when it is too late to make reparation? when love's opportunity is vanished forever, and out through the sunset gate of life, the ones we love best and dearest have flown away like birds, flying straight to the summer land? when all our tears and cries cannot reach them, and all our words of endearment are thrust back like voices that beat against a wall of rock!

See to it, then, that we live each day as though it were the last day accorded us to show how we love the dear folks at home. Fill it full of beautiful service and tender homage. Let no rude speech strike discord through it, no frown darken it, no injustice mar it, but let its memory, with that of other days just like it, sweeten the bitter cup of death for us when Israfel, the white-robed angel, holds it to our trembling lips.—
The Union Signal.

DRESS.

WHAT is the true purpose of clothing? First, to keep the body warm and decent, while allowing freedom of motion. Second, to preserve and enhance grace and beauty.

Those who give the second requisite of dress the place of the first, wrong themselves under a mistaken conception of beauty, for beauty implies fitness, proportion, and harmony. Fashion is evanescent; beauty, permanent. One is man-made; the other, God-made. It is the outward form of internal loveliness. True, the expression may exist without the principle. In that case it is a veneer, a mock, a sham. Not in externals alone ought the temple of the Holy Ghost to be fair and pure. Away in the depths of the soul let there be obedience to the laws of existence, and the body shall wear its garments, be they serge or velvet, as a queen wears her robes of state. She who

thinks otherwise values a counterfeit more than the gold it simulates.

The beauty of dress depends upon its freedom and fitness. Restraint destroys grace of motion; ease promotes it. The winsomeness of childhood comes from its unconsciousness; with the self-consciousness born of restraint, its grace has fled. As for fitness, how absurd to see a fresh, bright young creature loaded down with ribbons, bangles, pins, and chains. Imagine how such a form will look in a picture ten years hence!

The young woman who studies a few rules of art, and applied them to her dress, will always be clad becomingly, for the principles of art are changeless, since they proceed from the one Great Artist who gave color and form to everything that exists. Among these rules are a few worth remembering:—

Simplicity, symmetry, and fitness are the first requisites of dress. Clothing ought to harmonize with the age, occupation, size, and temperament of the individual. A short, dumpy figure can no more wear broad stripes or horizontal trimmings than a tall woman can use perpendicular effects. Symmetry is preserved only by allowing the waist to remain as nature made it, which is in proper proportion to the width of the shoulders. Every canon of art and of health is violated in the hour-glass form. The earth will rejoice, and a nobler race arise, when the soul of a Christian shall vivify the graceful antique form which treads the ground with rhythmic dignity and beauty.—*The Union Signal*.

ABILITY to work for the Master is given to every disciple, and the possession of the power is proof that it should be used. There is much work to be done, and great need of workers. But we are not left to learn our duty by uncertain reasonings. Our Lord has laid our duty before us clearly in his Word, and no one is at liberty to disregard his will.—*Exchange*.

WORDS FROM HOME WORKERS.

NEBRASKA.

Hastings.—On the evening of May 18, 1889, the Woman's Missionary Society of the Hastings Q. M. was held with the Prairie Flower church. The meeting was opened by singing, "We'll Work till Jesus Comes," after which Miss Cora Brooks was elected secretary *pro tem*. The society then re-organized by electing the following as officers for the coming year: President, Miss Katie Williams; secretary, Mrs. Willis Davis; treasurer, Mrs. J. Everett. The following programme was given: Scripture reading, Isaiah 55; prayer by Mrs. Harvey; singing; recitation by Jessie Fry; declamation by Ross McPherson; recitation by Bessie Bailor; singing, "Good News Comes over the Sea"; select reading by Miss Loghry; essay by Miss Katie Williams; singing, "The Missionary's Farewell"; recitation by Miss Cora Brooks; concert exercise by five little girls; singing, "Out, Victory"; recitation by Miss Anna McPherson; recitation, "The Little Red Box," by Caddie Brooks. Closed by singing, "God be with You till We Meet Again." Many very fine recitations, readings, and songs were omitted because of lack of time. The school-house where the meeting was held was very uncomfortably crowded, many standing during the entire evening, yet remarkably good order was preserved throughout. Great credit is due the Auxiliary at Prairie Flower for the hearty way in which they took hold of the work of preparing for the evening, and the ladies of the other Auxiliaries deserve many thanks for the ready and valuable assistance they gave. The collection taken amounted to \$3.05.

Geneva.

MRS. WILLIS DAVIS, Sec.

GEOLOGY gives us a key to the patience of God.—*Holland.*

PENNSYLVANIA.

Washington Q. M.—The W. M. Society met with the Waterford church June 1, 1889. In the absence of the president, Mrs. Wm. McLatchey, Mrs. Carrie Hemingway acted as president. Elected Mrs. Lucy Morton from French Creek as delegate to debate with us. Elected Mrs. Hemingway of Spring Creek president for coming year; Miss Eda Gross of Waterford, secretary and treasurer; Mrs. Helen Foster as delegate to French Creek Q. M.; Mrs. Hemingway, Mrs. Clemmer, and Miss Gross as delegates to Yearly Meeting to be held at Lake Pleasant. Resolved that the mission bands be requested to send delegates and reports to Q. M. Resolutions of respect were adopted for our missionary sisters who have died during the past year.

Whereas, The hand of death has entered our Q. M. W. M. Society, and removed our sisters, Mrs. M. A. Hatch of Lake Pleasant Auxiliary, Mrs. Nevins, Mrs. Lamb, and Mrs. Jackson of Sparta Auxiliary, we desire to testify to their memory in view of their services, courage, and fidelity to the Master's work; therefore,

Resolved, That while we mourn their loss, we cherish the memory of their friendship and devoted Christian life as a legacy that cannot be taken from us. Though their presence is gone from our society meetings, we will try to say, "Thy will be done," praying that as the faithful ones lay off the armor, we who remain may be incited to renewed diligence to the work.

Resolved, That we respectfully present our heartfelt sympathies to these bereaved families, and commend them to the care of our loving Saviour, who has said, "I will not leave you comfortless."

Resolved, That a copy be sent to the HELPER for publication.

A prayer-meeting was then held by the sisters assisted by the brethren in the ministry, after which the following programme was carried out:—

Singing by congregation, "All Hail the Power of Jesus"

Name"; selections from Scripture by Mrs. Clemmer; prayer by Mrs. White; singing. Letters were read from each Auxiliary by the secretary. Reports were read by delegates from Mission Bands, "Willing Workers," of Waterford, "Cheerful Workers," of Lake Pleasant, and "Loyal Myrtle League," of Spring Creek, followed by recitations, dialogues, singing, and select reading. Remarks by the ministers, and closing remarks by the president. A collection of \$5.25 was taken.

MISS EDA GROSS, Sec.

NOT from the pack of legendary saint,
 But from th' ineffable One whom saints adore,
 Gifts from His royal home,
 Gifts from His heavenly store.
 Shall we, who ever strive for earthly gifts,
 Who count each Christmas trinket so much gain,
 This princely Giver's gifts
 Contemplate with disdain?

Shall we still seek ephemeral joys?
 For transitory treasures still contend?
 But scorn th' eternal gifts
 His lavish hands extend?
 Alas! that man should thus forget the Gift
 Which on that far-off, holy night was given
 To earth — the greatest gift
 That ever came from Heaven.

—Mather D. Kimball.

THE ladder which in Jacob's vision was let down from heaven to earth seems to teach us, among other things, that the way to heaven is a *climb*, up. But the encouragement is, that, though it be a tiresome climb, it is a climb toward heaven. So we can afford it. Rest is at the top, and a long rest it is. Weary one, be cheered. Thank God that you are not going down the ladder, instead of up; it is a *climb*, not a *fall*.—*Intelligencer*.



CHILDREN'S * NICHE. *

MY SCHOOL IN THE "STORK'S NEST."

BY NELLIE M. PHILLIPS.

SOON after mother and I went to Santipore in cold season of 1884, we were visited by a company of Santals from a village called Stork's Nest, asking us for a school. At first we put them off as there seemed no money available. They were not discouraged, however, but came so often that we finally said, If you will make sure of the children's coming we will help you just a rupee and a half (fifty cents) a month. You must do the rest yourselves.

They gathered the children, and one of the number, Mondra, who had been taught in the Santipore Christian school, became teacher. His education was limited. He could read, write, and spell in Bengali and Oriya, knew the four rules of arithmetic, had a most elementary knowledge of grammar, and as to geography, the most I can say is, that once with evident pride he took occasion to give the boundaries of Asia in my hearing. "Why do we employ such poor teachers?" Really, do you think that is very poor? Surely not poorer than his pay, although for his diligence that was soon doubled. I assure you that among Santals when a teacher knows as much as Mondra and gets as good pay, we do not call either him or his pay *very* poor—though there are better.

The pupils have all been stout Santal boys and men, genuine children of the jungles. Being obliged to work, they are very irregular in attendance, and there are seldom as many as twelve belonging at once, with perhaps less than half the number present. Yet the school has always been one of my favorites, sim-

ply because, in spite of disadvantages, the teacher is diligent, the pupils anxious to learn, often going to him in the evening when they have no time by daylight. The school has been in progress for four years, and though it would hardly do to call the Stork's Nest an educational center, yet the people feel an evident pride in the step they have taken in advance of their neighboring villages.

I wish you could have seen the pupils the last time I examined the school. Their skins are a rich seal-brown, well oiled, and their dress—well, if I were to have with me on examination day a dozen old-fashioned crass towels of the roller sort, narrow, and about three yards long, having the seam open, I could give one to each of the larger pupils, a half-one to each of the smaller, add to these a pair of silver bracelets for the two or three aristocrats, and a string of fine red or yellow beads for the others, and send them away to change and re-appear; within five minutes they would return dressed only in what I had given them, having lost nothing in either the quantity or quality of their wardrobe by the exchange.

Their hair, in spite of much instruction, shows little familiarity with the comb. Generally long, it is drawn back and twisted into a loose knot at the back or side of the head, leaving plenty of frizzes and bangs to play in the breeze. Mondra is very proud of his honors and responsibilities as teacher, and calls up the pupils with great circumstance and show of authority. The largest is a full-grown man, the chief of his village. There he stands with his "oiled and varnished" "first part" in hand, spelling the words with an eagerness that starts a profuse perspiration, and sends drop after drop down his forehead and shoulders.

Besides their regular school-books, they have the catechism, which they commit to memory, and have other religious teaching as well.

I want to tell you one little incident in connection with this

school, which I have laughed over many times since, though I was much ashamed of my part in it.

These ignorant people are very credulous, and especially are they bound to believe what a foreigner tells them. You know we have had hundreds of picture cards sent from America for the school-children. Most of them are very pretty and useful. Some are comical caricatures which a child at home would laugh at and throw away. Not suspecting that the natives would take them seriously, I gave away many, till I learned better. I will tell you how. One day at the close of examination, I gave each of the pupils a picture card as usual, and for the first time had Scripture texts pasted on the backs, a few days after, the teacher came to me in great perplexity, bringing one of the cards for explanation. He held it before him at arm's length, and turning his head on one side, viewed it with a critic's eye, and apparently not the least suspicious that it represented anything but the truth, said to me, "Missi Baba, I could not understand this at all. You see"—pointing to the figure on the card—"this face looks like a cat, but it has on a bonnet and a dress, shoes and spectacles. It's exactly like a person all but the face and tail." "Then," continued he, his perplexity increasing, "I thought perhaps what was written on the back would explain, but there it says, 'All we like sheep—' Do you think I waited for him to finish that quotation? "Never mind that," I interrupted, "it is not easily explained; give me the card, and I'll let you have a better one." That was my last effort to spread the Gospel by the use of advertising cards. I became fully persuaded that, for the case in hand, a lie was a lie whether in a picture or on the lips.

Just remember this story when you are collecting pictures to send to India.

Balasore, India.

"Suffer little children to come unto me, for of such is the kingdom of God."

A LITTLE SERMON BY A LITTLE MISSIONARY.

WHO would have believed that such a mite of a boy as Fritz could understand about missions? To be sure Kathie and Bettie talked a great deal about their "Whatsoever Band." The little pink mite-box that stood on the mantel-shelf beside the old clock, was always preaching a missionary sermon. Fritz often saw the pennies and dimes dropped into the box, and was sometimes held up to add his mite to the family gifts. But he was only a baby, so mamma was surprised one day after the girls went to their mission band meeting, to hear her little boy giving a missionary sermon to old Whiskers, the family cat.

"Whisters, 'tain't bein' a miss'nary boy dsust to put money in 'e pink botst. It's thinkin' 'bout 'e peoples 'at doesn't know 'ere is a happy land. It's bein' sorry for 'em and lovin' 'e mans and ladies 'at tells 'em 'bout it. It's puttin' 'em yight netst to papa and mamma when you say your p'ayers. My Bettie says some fotst sink it's on'y puttin' pennies in 'e botst. When I'se a mission band boy, I'll know better."

Whiskers looked as if he thought Fritz was just right. Don't you think so too?—*Children's Work for Children.*

What was the first angelic word
That the startled shepherds heard?
Fear not! Behold it comes to you
As a Christmas message, most sweet and true.
As true for you as it was for them
In the lonely fields of Bethlehem,
And as sweet to-day as it was that night,
When the glory dazzled their mortal sight.

—*Frances Ridley Havergal.*

It is said that twenty-six thousand Chinese accepted Christ last year.

PREMIUM OFFERS.

The desire to increase our list of July subscribers leads to the offering of the following special inducements:—

FIRST. For three new subscribers we will give one free copy.

SECOND. For six new subscribers we will give two copies free, or a copy of "Children's Meetings and How to Conduct Them," a cloth-bound volume of 207 pages full of practical and helpful suggestions to those who have the care of instructing children in Gospel truth either in the home, Sunday-school, or mission band.

THIRD. For twelve new subscribers we will give a copy of "Missionary Reminiscences," by Mrs. M. M. H. Hills.

Each of these offers is for names received in one order and prior to Aug. 1, 1889.

EDITORIAL NOTES.

IN a letter accompanying the interesting article in this number, Mrs. Anthony says: "Berlin isn't India, but to a New Englander it seems to stand in as much need of missionary work. '*Christian*' heathen shock one more than heathen who worship idols. But Germans regard *us* as heathen, for Americans do not make a church holiday of *two* days at Christmas, three at Easter, etc. The continental Sunday is a travesty on Christianity." . . . Miss Kin Kate came from Japan to this country to be educated, five years ago. It was understood to be the desire of the Japanese government that her religious ideas should not be interfered with, but that if she wished to embrace the Christian faith she should be at liberty to do so. During her stay she did embrace Christianity, and in May returned to her home. . . . The General Conference of the United Brethren Church, at its late quadrennial session at York, Pa., adopted the following resolution: "Not wishing to hinder any Christian who may be moved by the Holy Spirit to labor in

the vineyard of God for the salvation of souls, it is ordered that whenever any godly woman presents herself before the quarterly or annual conference as an applicant for authority to preach the Gospel among us, she may be licensed so to do; provided such person complies with the usual conditions required of men who wish to enter the ministry of our church, and passes like examinations by a proper committee of the conference, and in our courses of study; and may be ordained after the usual probation." . . . One after another the States have voted to make legal the manufacture of rum for African and other markets, and missionary as well as temperance work has thus *apparently* been carried back by receding waves; but there is a high tide coming. Reverses to the right are only apparent. The fight in Rhode Island has been short but bitter. Never has the liquor power of the country shown its complete organization and its control of political parties as in the past two months in this little State. Money without stint has been used. The party whips have been applied, a legislature has been controlled; the ballot reform law, which was to have gone into effect June 1, was amended in such a blind way that many of the members did not know that they were voting to postpone its going into operation until June 30 (thus allowing the voters to be influenced by pecuniary and other considerations). The press of the State, with the exception of three or four small papers of limited circulation, has been utilized by the liquor element, and Rhode Island's amendment is repealed. There are many more things that might be said about it. But taking all together, it is simply another rum victory, and it is high time that this nation awakes out of sleep and shakes itself free from the control of this Delilah that has been binding it with cords.

"My will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.—*Pressense*.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1889.

MAINE.

| | |
|--|--------|
| Acton and Milton Mills auxiliary, one-half each, H. and F. M. | \$6 00 |
| Aroostook Q. M. auxiliary, one-half each, H. and F. M. | 8 00 |
| Biddeford auxiliary | 7 28 |
| Canton auxiliary | 4 00 |
| Cornish auxiliary | 2 00 |
| Fort Fairfield auxiliary, for Miss Coombs's salary | 11 50 |
| Kittery Point auxiliary | 5 00 |
| Litchfield Plains auxiliary, for Tipperi balance L. M. Mrs. Eliza R. Lapham and on L. M. Mrs. S. A. Shorey | 13 00 |
| Pittsfield, Mrs. E. M. Vaughan for F. M. | 5 00 |
| Portland, "W" for O. and P. of missionaries | 2 00 |
| So. Parsonsfield auxiliary, for Miss Coombs's Ragged School, and balance on L. M. Mrs. D. Cheney | 10 00 |
| West Hollis auxiliary, for General Fund | 5 00 |
| West Peru auxiliary | 3 55 |
| West Lebanon auxiliary, Miss Butts and Mrs. Lightner and on L. M. of Miss Ida B. Cowell | 10 50 |

NEW HAMPSHIRE.

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| Belmont, ladies' First church, Miss Butts and Mrs. Lightner | 9 60 |
| Belknap Q. M., collection for Miss Butts and Mrs. Lightner | 8 29 |
| Canterbury church, Mrs. Morrill for Miss Butts and Mrs. Lightner | 2 00 |
| Center Strafford auxiliary, for Miss Butts and Mrs. Lightner | 7 00 |
| Danville, "Golden Rule Workers" for Child at Sinclair Orphanage | 25 00 |
| Danville auxiliary, for passage of Miss Bachelor | 2 00 |
| Danville auxiliary, for General Work | 10 00 |
| Deerfield auxiliary | 2 00 |

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| Franklin Falls auxiliary, for Miss Butts and Mrs. Lightner | \$6 30 |
| Gilmanton Iron Works F. B. church, for Miss Butts and Mrs. Lightner | 7 29 |
| Laconia, Mrs. Malvern's S. S. Class for Miss Butts | 5 00 |
| Laconia Children's Band, for Laconia School, Midnapore | 7 00 |
| Laconia auxiliary (Mrs. Rhoda J. Hayward L. M. in full.) | 6 05 |
| Meredith Village auxiliary, for Miss Butts and Mrs. Lightner | 8 36 |
| New Durham Q. M. auxiliary, collection | 12 00 |
| Portsmouth auxiliary, for Miss Butts and Mrs. Lightner | 5 00 |
| Rochester auxiliary, for support of India School | 10 00 |
| Strafford Corner auxiliary, for Mrs. Lighter and Miss Butts | 8 50 |
| Walnut Grove auxiliary, for Mrs. Lightner and Miss Butts | 2 00 |
| Wolfboro, Mrs. C. W. Given | 25 |

VERMONT.

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| No. Danville church, for Mrs. D. F. Smith's salary | 5 00 |
| So. Strafford auxiliary, for Mrs. D. F. Smith's salary | 5 00 |

MASSACHUSETTS.

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| Blackstone auxiliary, Miss H. Phillips \$3 12 and Storer College, \$4 38 | 7 50 |
| Blackstone Young People's Society, Miss H. Phillips, \$1 25; Storer College, \$1 25 | 2 50 |
| Blackstone "Busy Bees," Miss H. Phillips, \$1 25; Storer College, \$1 25 | 2 50 |
| Cambridge, Mrs. S. B. Batchelder for Mrs. D. F. Smith | 50 |

RHODE ISLAND.

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|-----------------------------------|------|
| Arlington church, for H. Phillips | 2 00 |
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| Auburn "Crystal Band," for H. Phillips..... | \$5 00 |
| Pawtucket "Little Workers," for West work on L. M. Mrs. D. A. Arnold..... | 5 00 |
| Pawtucket, Mrs. L. M. Gray, West work..... | 1 00 |
| Providence "Busy Gleaners," Roger Williams, for Miss H. Phillips..... | 5 00 |
| Providence auxiliary, Roger Williams, Miss H. Phillips, \$20 00; Storer College, \$50 00..... | 70 00 |
| Providence, "I. H. N." for F. M..... | 15 00 |

NEW YORK.

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| Poland auxiliary, for Amble's School..... | 7 50 |
| Richburg, Mrs. B. M. Worth.. | 50 |

OHIO.

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| Rio Grande, Ruth E. Brackett for F. M..... | 3 00 |
| Waynesville, Mrs. J. Ridge... | 4 50 |

INDIANA.

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| La Grange Q. M. auxiliary, for F. M..... | 20 00 |
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MICHIGAN.

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| Burlington auxiliary, H. M., 40, F. M., 40..... | 80 |
| Cook's Prairie auxiliary, for West work..... | 3 01 |
| Calhoun and No. Branch Q. M. auxiliary, one-half each H. and F. M..... | 3 50 |
| Cambria auxiliary, for F. M.. | 5 00 |
| Dayberg Aid Society, H. M., \$1 20, F. M., \$1 20..... | 2 40 |
| Genesee Q. M. auxiliary, for F. M..... | 14 06 |
| Gobleville church, H. Ferry, \$5 00; Miss Coombs's salary, \$5 00..... | 10 00 |
| Janesville, Mrs. T. Freeman, for H. M..... | 50 |
| Lansing Q. M. auxiliary..... | 7 68 |
| So. Litchfield auxiliary, for F. M..... | 3 00 |

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| Union Young People's Society, one-half each Miss I. Phillips's O. and P. and H. M.. | \$4 50 |
| Union Q. M. auxiliary..... | 1 08 |
| Van Buren Q. M., F. M..... | 2 56 |
| Willits auxiliary..... | 1 46 |
| Woodbridge auxiliary..... | 67 |

IOWA.

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| Burr Oak, Col. by Miss I. Phillips..... | 4 00 |
| Fairbanks, the same..... | 2 63 |
| Horton, the same..... | 2 45 |
| Liberty Center, the same..... | 4 07 |
| Lincoln, the same..... | 5 60 |
| Lockridge auxiliary, Coldren fund..... | 1 00 |
| Marble Rock, Col. by Miss I. Phillips..... | 2 12 |
| Quarry, Mrs. A. Bratt, F. M.. | 50 |
| Tripoli, Col. by Miss I. Phillips..... | 4 20 |
| Waterloo, the same..... | 2 85 |

WISCONSIN.

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| Winneconne auxiliary, Mrs. Harriet Cross, for F. M... | 20 00 |
| Winneconne Mission Band, for Home Work..... | 4 00 |

MINNESOTA.

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| Janesville, Col. by Miss I. Phillips..... | 4 05 |
| Minneapolis, "Busy Bees," 1st Church, State Work.... | 10 00 |
| Minneapolis auxiliary, 1st Church, for same..... | 20 00 |
| Pickwick auxiliary, Coldren fund..... | 5 00 |

KANSAS.

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| Athol, Mrs. W. A. Goldsmith. | 50 |
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CALIFORNIA.

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| San Fernando, Mary Vose, for F. M..... | 1 00 |
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MISCELLANEOUS.

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| A Friend for F. M..... | 9 50 |
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Total..... \$961 76

LAURA A. DEMERITTE, Treas.
Dover, N. H.

OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.

Receipts from March 1, 1889, to June 1, 1889.

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|------------------------------------|--------|-------------------------------|--------|
| Association Col..... | \$5 00 | Ashtabula Q. M. Col..... | \$1 23 |
| Concord auxiliary..... | 7 10 | New Lyme auxiliary..... | 1 72 |
| Sparta..... | 15 00 | 1st Kyger Q. M. Col..... | 2 75 |
| Waterford..... | 2 68 | 1st Kyger Birthday Offering.. | 25 |
| Lake Pleasant..... | 4 80 | Laurel Run auxiliary..... | 2 10 |
| Sheffield..... | 2 04 | Green Camp..... | 6 25 |
| Burg Hill..... | 1 07 | Morrall..... | 7 08 |
| Lenox..... | 89 | Marion..... | 7 55 |
| Pierpont..... | 1 40 | Harmony..... | 1 15 |
| Ashtabula Q. M., W. M. S. Col..... | 2 83 | | |

Total..... \$79 84

MRS. A. R. MINER, Treas.

